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I would call especial attention here to Henry's acute *Antinomies Linguistiques* belonging to the Bibliothèque de la Faculté des Lettres de Paris (1896).

EDWIN W. FAY.

Julius Firmicus Maternus, der Heide und der Christ, von CLIFFORD H. MOORE. Inaugural-Dissertation. München, 1897. (Leipzig, Th. Stauffer.) Pp. 54.

Attention is called to the above-named monograph because of the importance of the result arrived at by the author for the history of later Roman literature, and also because it seems appropriate that the Journal should keep its readers informed of the work of American scholars which may appear in a form not generally accessible to American readers. The dissertation of Mr. Moore has for its main thesis the identification of the author of the Christian treatise *de Errore Profanarum Religionum*, with the author of the fourth-century astrological work in eight books entitled *Mathesis*, both of which are attributed to one Julius Firmicus Maternus. Doubt as to the identity of these two homonymes is old; for the subscription of the *Mathesis* reveals the addition of the word *iunior*, and in our own time Bursian and Halm, who have edited the *de Errore Profanarum Religionum*, have supported this doubt with arguments that have found general acceptance.

Bursian's reasons for attributing the works to different authors were chiefly chronological. The Christian treatise, he held, must be placed in the year 347 A. D., while the *Mathesis* could not be dated earlier than 354; and the assumption that the Christian author of the former had in the meantime gone back to Paganism seemed inadmissible. But the date 354 was based upon a false assumption—namely, that the anonymus in a genitura, Math. II 32, was identical with Lollianus, to whom the work is dedicated. But Mommsen had already shown that the anonymus here alluded to was rather one Albinus, consul in 335, and thus the chronological difficulties in the way of identification were at once removed. To have applied Mommsen's observation to the question of identity is the service of Mr. Moore, but of far greater importance is his study of the relationship existing between the language and the thought of the two works. Here the author has pointed out such resemblances as raise the *a priori* probability of identity to essential certainty. One or two examples of this kind will suffice for the purposes of illustration. The adverb *artuatim* is found only in the Math., the *de Errore*, and in a letter of Ps.-Jerome. Furthermore, the verb *artuare* is found only in Math. VI 31, so that it may be inferred with some probability that the adverb is a new formation of the author. A

further proof of identity is afforded by an allusion in the introduction of the Christian work to views which are found advanced in the Mathesis: *quod in fabricatione hominis artifex effecit, ut antea diximus . . . specialiter retexenda sunt*. With this cf. Math. prooem. 3, 7 and 8. The relationship is clear and striking, and it is remarkable that it could have escaped the attention of earlier scholars. After demonstrating that the author of the two works was one and the same person, the author devotes the remainder of his dissertation to an instructive survey of the sources of Firmicus Maternus in his two works.

In thus giving a *résumé* of the contents of this valuable treatise I have shown, I hope, how penetrating and thoroughgoing a work of investigation it is. The author's main result is an important contribution to the history of later Roman literature, and in arriving at it he has, in addition, made most valuable independent contributions to the history of the Latin language.

G. L. HENDRICKSON.

Asadī's neupersisches Wörterbuch 'Lughat-i Furs,' nach der einzigen vaticanischen Handschrift, herausgegeben von PAUL HORN. Berlin, 1897. (Abhdgn. d. k. Ges. d. Wiss. zu Göttingen, Phil.-Hist. Kl. N. F. Band I, 8.) Pp. 1-37 + 1-133.

An important contribution towards advancing Persian lexicography has been made in the publication of an edition of the early work above cited. Asadī's lexicon is the oldest native Persian dictionary; it belongs to the eleventh century of our era, and it has been preserved in a unique manuscript found in the Vatican. The name of Asadī, moreover, is of interest because he was a nephew of Firdausī, the renowned author of the *Shāh Nāmāh*. He is known to have had two predecessors in Persian lexicography; but as their works are lost, Asadī's dictionary heads the list in the history of native word-treasures. His position in Persian lexicography, in the eleventh century, may be compared, perhaps, with that of Milton's nephew, Edward Phillips, whose 'New World of Words' (1656) occupies a somewhat similar place in England in the seventeenth century.

Dr. Horn has given an elaborate introduction to this *editio princeps* of Asadī; and he prints the full text in the original Persian. The system which Asadī adopted in arranging words is not the arrangement according to initial letters, but according to the final syllable of the vocable. Such an arrangement, of course, had a practical value for the Persian rhymesters, although the dictionary does not seem to have enjoyed very extensive use. In the present edition, the alphabetic index to the folios enables one readily to find the words that occur.